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KOREA MISSION FIELD.

VOL. III SEOUL, KOREA, NOVEMBER 1907. No. 11.

A Symposium on Korea's Greatest Present Need.

Thinking it would be a wise thing to present to our readers at this time what in the opinion of some of the leading missionaries working in Korea is Korea's greatest present need, we have asked for short statements with the following results.

REV. JAS. S. GALE, D.D.

Korea's imports in 1906 amounted to yen 29,521,779, her exports to only yen 8,120,284. Surely she needs industrial training. She must learn to manufacture goods that will sell.

REV. GRAHAM LEE.

Korea's greatest need at the present time is that the Korean Christian Church should learn more of the secret of power in prayer—the kind of prayer that prevails. Nothing can solve our difficulties like this.

REV. GEO HEBER JONES, PH.D.

It is beyond my power to say just what is the one greatest need above all others in Korea today. I am convinced that one of the great needs of the Korean people is a well defined sense of law and system and a respect for legally constituted authority.

REV. JAS. E. ADAMS.

Korea's greatest need, as it always must be, until the thing is accomplished, is that its people should become a people whose God is the Lord—really and truly so. The fear of the Lord is the beginning and the principal part—the foundation of all true understanding. The most essential factor in the accomplishment of this end is a church self-dedicated to Christ and filled with His spirit and Spirit. This is the irrefutable and

compelling testimony to the world. All other factors are important only as they contribute to this.

J. W. HIRST, M.D.

Korea already has a multitude of believers, which is yearly increasing at a miraculous rate. Her greatest need to-day is *strong leadership*, and to that end more missionaries possessing marked qualities of leadership and capable of developing them in the natives.

REV. D. A. BUNKER.

Our greatest need—Native preachers and teachers educated in those things that pertain to every day life; Spirit filled; able to feed this people, who are famishing for a knowledge of temporal and spiritual things.

ROBERT GRIERSON, M.D.

Korea's greatest need, apart from the grace of God, is the continued and increased sympathy of the Christian world toward her in her weakness, distress, aspirations, and strivings after God.

REV. J. Z. MOORE.

Korea's greatest need is the same as that of all peoples—Christ as Light, Life, Savior, Master, and King. Also more of the Master's messengers who are glad to lose their little lives by pouring them into the great, deep river of God's purposes.

BISHOP M. C. HARRIS.

Korea's greatest need is the Christian education of the youth. To this end schools and Christian teachers are a necessity, for the most effective and far reaching evangelism is to be found herein.

The Presbytery of Korea.

September 17, 1907, is a red letter day in the calendar of Korean Presbyterianism; for precisely at noon on that day, with a rap of the Moderator's gavel, the Presbytery of the Presbyterian Church in Korea was ushered into existence.

It was highly fitting that this historic event should take place in Pyeng Yang, the ancient capital of the country, and in the great "Central Presbyterian Church—the mother of three large city churches and some scores of country churches, herself scarce ten years old! The interior of the building had been tastefully decorated with whole spruce trees here and there, and a dash of coloring added by festoons of the flags of all nations.

By 9 o'clock there were assembled in this church the members of the Council of Presbyterian Missions, the seven Korean graduates from the Theological Seminary, the native elders sent up as delegates from all over the country, and a large congregation of interested Christian spectators. At 9:20 A. M. the Council's Moderator, Rev. S. A. Moffett, D.D., took charge of the meeting and conducted devotional exercises in Korean, as follows:

Hymn—Hallelujah Song.

Prayer—Dr. Moffett.

Scripture, Acts 1:1-14; 2:1-24. Elder Süh.

Hymn—Holy Ghost with light divine.

Sermon, Acts 1:8—Rev. E. Bell, retiring Moderator.

Hymn—Jesus, Lover of my soul.

Communion—Dr. Moffett, assisted by Rev. Messrs. Bell, Gale, Currell, Robb, and Elder Pang; the elements being distributed by eight native elders.

Prayer—Rev. C. D. Morris (M. E. North) and Elder Kil.

Hymn—More love to Thee, O Christ.

Benediction—Dr. Currell.

At the conclusion of the above exercises the Moderator resumed the chair and called for the credentials of delegates to the Presbytery now to be organized. Mr. Reynolds, as clerk of Council, received credentials and made up the roll, which was found to consist of 33 foreign and 36 native presbyters.

The Moderator then delivered an address on the origin, basis, and functions of the proposed Presbytery, solemnly invoked the divine blessing, and with a rap of the gavel formally announced that the Presbytery of the Presbyterian Church in Korea is now duly constituted and ready for the first order of business; to wit the election by the Presbytery of its own officers.

The hour for adjournment having arrived, the Presbytery was led in prayer by Elder Han Suk Chin and took recess till 2 P. M.

Upon reassembling, after brief devotional exercises, the election of officers for the Presbytery resulted as follows: Moderator, Rev. S. A. Moffett, D.D., Clerks, Elders Han Suk Chin and Song Yin Süh; Treasurer, Rev. Graham Lee.

As chairman of the Committee on Arrangements for Presbytery, Mr. Bernheisel presented the Moderator with a handsome artistic gavel, to be handed down from moderator to moderator.

Upon motion of Dr. Gale it was voted to send a cablegram to Dr. Underwood, the first ordained Presbyterian missionary to enter Korea, announcing the organization of this Presbytery.

Mr. Reynolds, in behalf of the Committee on Arrangements, presented a printed programme, which with certain modifications was adopted.

The proposed Confession of Faith and Form of Government prepared by the Council's Committee on the basis of the Standards of the Presbyterian Church of India, were read (in Korean) before the Presbytery successively by Messrs. Rey-

nolds and Gale, adopted as operative for one year, and ordered printed for distribution, in order that the members might make a deliberate and careful study of these standards during the year and be ready to vote intelligently upon them at the next Annual Meeting of Presbytery.

The Moderator appointed fourteen ministers to examine the "parts of trial" (a written sermon and an exegesis) of the seven candidates for the ministry, and report at this evening's session. These seven graduates were then publicly examined before the Presbytery, in Theology by Mr. Reynolds, in Church Government by Mr. Adams, in Church History by Mr. Junkin, and in Biblical Introduction by Dr. Gale.

Upon motion of Dr. Baird, their examinations were sustained and order was taken for their ordination this evening, provided favorable reports are received upon the parts of trial.

After prayer by Elder Oo Chong Süh Presbytery adjourned to meet again at 7:30 P. M. The climax of interest was reached at this evening meeting in the ordination to the Christian ministry as evangelists of seven Korean brethren, all tried and true men—the firstfruits of the Presbyterian Church in Korea. Favorable reports upon the parts of trial having been received, the Moderator announced that the way was now clear to proceed to the ordination of Süh Kyung Jo, Han Suk Chin, Song Yin Suh, Yang Chun Paik, Pang Ki Chang, Kil Sun Chu, and Yi Ki Poong, all of whom had creditably completed a theological course extending over five years, during and before which time they had done valuable service as helpers, elders, and unordained evangelists.

These seven men then rose and solemnly took upon themselves the vows of the Christian ministry, and pledged allegiance to the standards of the Presby-

terian Church. This was followed by the ceremony of "laying on of the hands of the Presbytery" (1. Tim. 4:14). The seven candidates knelt down and the members of Presbytery surrounded them, placing each a hand upon the head of one of the candidates, while the Moderator offered a solemn prayer of consecration. Thereafter "the right hand of fellowship" (Gal. 2:9) was given by each member in turn to each newly ordained minister, accompanied with whispered words of loving welcome and earnest exhortation to "take part in this ministry."

After this ceremony was over and all had resumed their seats, Revs. J. S. Gale and W. D. Reynolds delivered brief charges to the new ministers.

A very pleasing and appropriate feature of the exercises was the presentation of a handsome leather bound Korean New Testament to each of the seven ministers by Mr. Hugh Miller in behalf of the Bible Societies.

The oldest of the seven men, Rev. Suh Kyung Jo, was called upon to pronounce the benediction. Thus auspiciously closed the first day's session of Presbytery. The following two days with two sessions each were taken up with the details of organization, committee work, and the usual routine of such meetings. One action, however, is worthy of special mention because of its far-reaching significance. One of the newly ordained men, Rev. Yi Ki Poong, volunteered to go as a "foreign missionary" of the Presbytery to the Island of Quelpart, some sixty miles off the south coast of Korea. His offer was accepted with enthusiasm, an "Executive Committee of Missions" was elected, and a letter prepared and printed calling upon the native churches throughout the country to contribute a thank-offering for the support of this Korean missionary and one or two helpers to go with him.

So, from its very organization, the Presbytery of Korea unfurls its blue banner to the world as a missionary church.

W. D. REYNOLDS,
Clerk of Council.

Introduction to the Minutes of the Presbytery of Korea.

Composed by Hau Suk Chin, clerk of Presbytery, and translated from the Korean by Rev. W. D. Reynolds.

Spiritual and great is the excellent Presbytery! The Head of the Church, the Lord Jesus Christ, having selected the apostles and disciples, ordained them to preach the Gospel of the Kingdom of Heaven in all the world for the salvation of the souls of all men.

Thus commissioned by the Lord Jesus, the apostles and disciples carefully kept the special command of the Lord, given as He ascended to heaven, and all with one accord assembled in the upper room at Jerusalem and gave themselves to earnest prayer. After receiving the fullness of the Holy Spirit's power, promised by God, they were able to speak with other tongues and work miracles, and, being scattered abroad, preached the Gospel to every nation under heaven. Those who repented and believed on the Lord they baptized in the name of the Lord and made disciples. From amongst these believing brethren, they chose men and ordained them as elders and pastors to govern the church.

From Antioch of old Paul and Barnabas and a few believing brethren went up as delegates to Jerusalem, and being assembled together with the pastors and elders of the original church at Jerusalem, discussed and decided upon the regulations which the church should observe. This, truly, is the origin of the Presbytery. Hallelujah! We will praise the deep love of our Heavenly Father,

the Lord of hosts; the wide mercy of our Lord Jesus Christ, the Head of the Church; and the great power of the Holy Spirit, the Comforter!

Our Korean people knew not God, but worshipped evil spirits and idols, so that there was no way of escape from the impending punishment of God. But a merciful God looked with compassion upon our countrymen and moved the hearts of the Christian brethren and sisters of the American Presbyterian Church, North and South, the Australian Presbyterian Church, and the Canadian Presbyterian Church, and caused the General Assemblies of these four churches to select and send out missionaries to this country. Thus commissioned of God, missionaries came out to this country in 1884; and during the twenty-three years that they have been preaching the Gospel close to 100,000 people have repented and turned to the Lord.

In place after place they have ordained elders and founded churches. The English and American missionaries and the Korean elders from various places met together and discussed the affairs of the church; but not yet having ordained any Korean ministers, they were unable to constitute a Presbytery, and called these meetings the "Presbyterian Council." During this interval fifteen annual meetings have been held.

By the abounding grace of God a few years ago four General Assemblies, to wit: the American Presbyterian Churches, North and South, the Australian and the Canadian Presbyterian Churches, granted special permission to organize the Presbytery of Korea.

On September 17th, 1907, the Moderator of the Presbyterian Council, Rev. S. A. Moffett, D.D., made a speech narrating how the authority of these four General Assemblies had been obtained to establish a Presbytery for the church

of Korea. He said "This Presbytery depending upon the Lord Jesus Christ, the Head of the Church, and unshakably established in firm reliance upon the Cross, must become a glorious light before men and a pure and holy Presbytery before God;" and precisely at 12 o'clock declared the Presbytery of Korea duly constituted. Thereafter seven men, graduates of the Theological Seminary of Korea, were ordained to the ministry, and the Presbytery was called the "Tai Han Kuk Yeisu Kyo Chang No Hoi" (The Presbytery of the Presbyterian Church of Christ in Korea).

Truly, this is the independent Presbytery of Korea! Hallelujah! Praise God the Father, Son, and Holy Spirit! To Him be the glory, world without end.

Amen.

Back to Songdo.

BY REV. C. T. COLLYER.

Ten years ago this month the only communication Songdo had with the outside world was a single line of telegraph wire and a dirt road. Now we find eleven wires are necessary and travel is made easy by the railroad.

Nor is it in material things only that progress has been made. Ten years ago I moved to Songdo, where there was neither a Christian in the city nor one in all the country round about. Before going into the city I stopped at one of the inns on the outskirts of the south suburb. Just above this house on the hill side is a small clearing shaded by a big tree. Under this tree a sorceress was dancing to the accompaniment of the pounding of drums and gongs. In whose behalf nor for what purpose the incantations were being carried on I knew not, but the sight went to my heart, for I felt this was but typical of the thralldom in which the devil held the people of that city.

A few days ago I had the privilege of again visiting Songdo. I found two large and well built churches which are crowded every Sunday. In addition to which, services are being held at two other points in the city, and doubtless these little meeting places are but the forerunners of other churches. The work in the country round Songdo has grown so much that it has had to be divided up into two circuits, in which there are between seventy and eighty churches. Of missionaries there are six belonging to the Parent Board and four to the Woman's Board of the Methodist Episcopal Church, South.

Educationally a fine start has been made in work among the girls, of whom there are now forty-five in the school. One interesting feature of this school is that it was started at the request of the native church and with a guarantee fund that they handed over to the missionaries. While it may be true that little expenses are paid to help out the pupils and make them more comfortable, yet it remains a fact that to all intents and purposes the church and the parents carry the burden of the cost of running the school.

On the men's side of the question we find the Hon. T. H. Yun (a near relative of the Empress of Korea, and one who has held many of the highest offices within the gift of the Crown) presiding with dignity and perseverance and enthusiasm over a fine school of young men and boys. This school is utilizing several sheds as class rooms, for as yet it has been impossible to get any building completed for a more permanent home for what will doubtless become the university of Korea. Mr. Yun knows what his people need and he makes no mistake when he insists that the most important branch of this institution must be the teaching of applied sciences. For this purpose a well qualified man, in

the person of Prof. J. Arthur Thompson, has arrived on the field and is already taking up his duties with energy.

Had I been sceptical as to the results of missions, I should have been converted by this flying trip to Songdo. The few hours spent there were crowded with incidents, of which I have space to tell but one. I went to call on a man who is dying with consumption. Speaking with difficulty and in a whisper, he told me that he could never forget that I had pointed him to Christ, that I had baptized him, and that I had for a few years taught him in spiritual things. "Now that I shall soon be with Jesus," said he, "I am at peace; there is great joy in my heart; there is no fear." While he was talking to me I noticed his wife's eyes were bright with tears, but yet her expression was very far from that of despair. She too has "peace," she has her own personal experiences of religion. While I sat there the children, not a bit afraid of the foreigner, climbed over me and played tricks on me, just as American children do. I could not help contrasting this with the experience of being pelted with rubbish when I went to that city as its first missionary.

The work is of God and it is glorious. We give all the praise to Him and at the same time time bespeak the prayerful sympathy of the friends at home for the future of this work in Songdo.

Hungry to Learn.

BY MRS. E. H. MILLER.

One day three years ago my teacher, who was then one of the students in our boys' school, came to Mr. Miller and asked about bringing his wife up to Seoul to study. They lived up in Whanghai province, and, as she had been married when a very young girl, she had never

attended any school and could only just read the Korean character.

He said "I am separated from her and am learning more each year, and unless she can also be learning something of these same things, I shall become like the paralytic whose body was half dead."

So we said "Bring her up to Seoul and she shall be taught something," and in a few weeks Sarah and baby Timothy arrived. She was a sweet, shy country girl with a most winning smile and so anxious to learn all she could.

I soon found a number of young married women living near us, who were glad and eager to be studying, if only they might attend at night, as they were busy in their homes during the day: and, too, the fact that Korean sentiment prevented their going upon the street in the day time kept them from attending any of the day schools. So began our night school for young women.

It was held in our own home for lack of any other building. Our living room was turned over to this use three evenings a week. The girls came as soon as it was dark and stayed as long as we allowed them. They studied so hard and their eagerness to learn was pathetic. There was no playing or indifference, but each girl was absorbed and tense in her study.

Most of them could read, but none knew any thing of arithmetic or geography. The first evening we showed them how to make the Arabic figures. Their fingers were very clumsy and they did not know what the queer shapes meant, but after a few evenings they would all have mastered this much and be adding quite long columns. In all there were eighteen girls, and the attendance was quite regular. Several came from outside the East Gate, a distance of more than a mile. These girls were the most regular and most enthusiastic

of all. One especially, a girl of twenty, whose husband had deserted her, is worthy of mention. She did not want to marry again, although her relatives were urging her to do so and there seemed to be no other way of support before her. She studied so diligently between school evenings that she covered the four principles in a few months. She had her heart set on entering the girls' boarding school the next fall and earning her board by working in some house as a servant. Her one ambition was to learn enough to become a teacher and support herself by teaching school. About this time a friend from home sent a small sum of money to be used in some way; so I told this girl I would help her during the coming year, so she might attend the girls' boarding school. She was so grateful and so appreciative, and studied faithfully. She lived so economically that her food and fuel only cost her 2.50 yen a month, for she said she wanted to make the gift last as long as possible.

We have since the first year of trial combined the night school with the girls' boarding school. This year there are about a dozen young married women attending. These women live in a building separate from the young unmarried girls, and their whole living, food, fuel, books, and everything, is their own concern. We have to be more responsible for the young girls, and they are in the dormitory under our close care, but we feel these married women can care for themselves and so relieve us of that burden. Both the young girls and the older women meet together in the recitation building for their daily recitations together.

We have one young woman from Wiju. She has graduated from the lower schools there and entered regularly in our first year class.

Another woman comes from Anak, up

in Whanghai province. Her husband is attending Meiji Gakuin in Tokyo in his third year there. On his way back to the college this fall he brought his wife and baby and the wife's mother to take care of the baby while the baby's mother studies.

But conditions in Seoul are changing and young women are more and more being seen on the streets. As a consequence of this greater freedom three of our young women come from their homes as day pupils, and still another young unmarried girl comes daily from her home, attended here and back home by her brother.

It is a day of unrest, of longing for change and progress all through Korea, but nowhere is this more felt than among the young women of the land. They demand schools and more freedom than their mothers have known. They are thinking of dress reform and of taking a more active part in their own marriages and such radical things unthought of by their ancestors.

News Notes.

Dr. Geo. H. Jones has just moved into his new missionary home near Pai Chai school compound, Seoul.

Bishop M. C. Harris has been making an itinerating tour through the country with Rev. C. Critchett and Presiding Elder Noble. He is hale and hearty and walked 70 *li* the last day of the trip.

Mrs Hargrove, teacher of the Bible at the Kansas City Training School for lady workers of the M. E. Church, South, accompanied by Miss Schooly, is now in Korea, investigating the progress of missionary work. From here she will proceed on her trip around the world.

Mr. and Mrs. Rufus and Mr. and Mrs. Taylor are the new recruits of the M. E.

Church Mission. Mr. Rufus and wife are stationed in Pyeng Yang while Mr. and Mrs. Taylor go to Kong Ju.

Mr. Koons of Chai Ryung spent part of October in Pyeng Yang teaching in the Academy.

Mr. Swallen of the Presbyterian Mission and Mr. Moore of the Methodist Mission made a trip together over part of their work which lies close together. This was a new, but no doubt profitable experience.

Dr. Rachel Benn of Taian, China, who came from America in company with Dr. Hall, seventeen years ago, is visiting Dr. Rosetta S. Hall in Pyeng Yang.

Mr. and Mrs. Roberts spent some time in Pyeng Yang before proceeding to their field of labor in Sun Chun.

Rev. J. W. B. Hitch has just arrived in Wonsan to reinforce the southern Methodist mission station. Mr. Hitch's experience as a lawyer will no doubt be of good service to him on the mission field.

We are sorry to learn that Rev. W. C. Swearer of the M. E. Church Mission is compelled to return to America on account of failure to recuperate from the effects of a severe sun stroke sustained during the intense heat of the past summer.

The men's Bible study class for Hwang Hai province of Chai Ryung Station begins Dec. 10th. at Chai Ryung. An enrollment of 1,000 is expected.

Rev. W. R. Foote and family of the Canadian Mission is expected to arrive in Wonsan during this month and resume his post of labor.

The Story of Salvation.

This is the theme every one in Korea is teaching over and over again day by day in many forms. It is usually presented in the Korean language and loses the degree of force that the translation involves for those even who best wield the weapon of a strange tongue. Not many in seeking have crossed over the live and learned the elements of faith in our own tongue. But now there is offered a simple, beautiful presentation of the old, old story in English, which it seems might well become the medium of a spiritual impression to many otherwise unconcerned. "The Story of Salvation" is by Mrs. Helen Pierson Curtis, who has lately come, after many years of successful work for the Master in Japan, to aid her husband in spreading the Gospel among the Japanese in Korea. Doubtless she had them first in mind in composing this book. But it is quite as well adapted to those among the Koreans who seek a knowledge of English, and we highly recommend it wherever English is taught in missionary schools, partly for its beautiful diction and partly for the instruction it conveys regarding Christ and His salvation.

Its price is sixty sen per copy, and it may be had of the Korean Religious Tract Society or of the Methodist Publishing House.

Mr. Tate has just returned from a short trip in which he baptized 78 upon examination and dedicated two church buildings.

The congregations in Chunju have grown quite markedly this summer and fall. The spirit of prayer seems to be taking hold of the people and they are surrounding the city with prayer meetings.

The Korea Mission Field.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors, } C. C. Vinton, M. D.
 } Rev. W. G. Cram.

Annual subscription, including postage, one yen, or 50 cents gold.
 Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to
 Mr. M. H. Hogel, 150 Fifth Ave., New York,
 Dr. A. B. Leonard, 150 Fifth Ave., New York,
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 Business Manager, Seoul, Korea.

Editorial.

The evangelization of Korea is a matter that is not far distant in the minds of some of the prominent and oldest missionaries in the country. Many things are now transpiring on the field and in the counsels of the various mission boards which augur the speedy evangelization of the country. First, the division of certain portions of the country into districts and the apportionment, by common consent, of these districts to certain missions is one of the greatest factors in a speedy and strenuous evangelization. The mission and its board become responsible for the territory assigned to them, thus large reinforcements are called for and in many instances are being rapidly supplied. This gives the Gospel to almost every portion of the peninsula, and within a comparatively short time the complete conquest of the country is hoped for.

Second, the Korean himself when converted becomes a preacher of the Word. He bears constant testimony to the Christ to whom he is devoted. He does not sit in the door of his thatched house and wait for the foreign shekels to call him to the ministry of the word

or the instruction or his benighted brother, but, with a sacrifice worthy of emulation and with a zeal akin to that of the first century Christians, he takes up his cross and follows Him.

Third, the spirit of co-operation which prevails among the missionaries of different denominations carries with it a conviction that the prayer of Christ for "oneness" is being answered in Korea. This produces a healthful missionary life and is the dynamic force which impels to the most strenuous efforts and activities for the Kingdom of God.

The work among the Japanese living in Korea is one that has been shamefully neglected and until the past two or three years has been wholly untouched. There are approximately 70,000 Japanese in the peninsula of Korea, and there should be devised large and wise plans for reaching these large numbers. Surely the native church in Japan should take up this question and send native missionaries to their nationals living in Korea. This work should be under the supervision of several foreigners and should be pressed with vigor.

We note with pleasure that Rev. and Mrs. F. S. Curtis of the northern Presbyterian Mission, for many years missionaries to the Japanese, have come to Korea and are planning to push the work among the Japanese living in all the important centers. This should be the beginning of a mighty effort for the Japanese in Korea.

While we have spoken in the above about the evangelization of Korea being in sight, we do not want any one to infer that all of Korea's needs have practically been supplied and that she now stands on the threshold of perfection. No, her needs are many and the simple fact that she is beginning to reach out after the things that she needs brings

the conviction that her evangelization is in sight. A glance at the symposium which we present this month to our readers on the subject, "Korea's greatest present need," will reveal the fact that Korea's needs are various. We cannot say that a single statement made by these various missionaries is extravagant or that some needs therein mentioned have been supplied. We venture to suggest a need which does not fully appear in the symposium and one which we think is and should be a living issue. It is the creation of a sound literature in the native script. This is not an easy task and we are fully aware that years of labor and research are necessary before one can gain efficiency in preparing a literature for a people of a strange tongue. But unless the missionary body of Korea takes up this question, Korea may in the distant future have a literature, but it will not have the stability and moral stimulus which are necessary elements in a literature suited to make its people great. Theology may be taught by word of mouth, but unless such teaching is preserved in a permanent and readable form, what will the future generations know of the teaching of the present age? A nation's greatness depends upon having the most sacred truths of life preserved in a permanent form for the youth of tomorrow. The literature of a nation is the custodian of more wealth than the treasurer of her vast riches. Korea is poor today, not in intellect, not in ability, not in a failure to appreciate, but she is poor in a literature which presents the burning living issues of the present day. This she must have, and the missionaries must contribute their share of the labor necessary. We have passed the question and answer period in the making of books in Korea. Let us from now on produce something that will not only give information, but that will in a large

measure develop the reasoning faculties. Get a Korean to think for himself and you have gotten aroused within an ardent breast activities that will touch the heart and life of his nation.

Yeng Byen Woman's Class.

BY REV. C. D. MORRIS.

The fall Women's Class has just closed in Yeng Byen, and I doubt if ever a more earnest company gathered for the study of God's Word. Although it was the time for making the winter pickles every woman remained until the closing day.

At our last Wednesday evening prayer meeting one of our city men arose and said that he used to grumble at his wife because she did not know much about the Bible, and because she did not know how to take care of their child; but now he was so grateful that he could not find language to express himself. His wife now understood spiritual truth and she also knew how to take proper care of their child. With glowing earnestness he exhorted all the other brethren to help their wives to study and to have a home like his. Even in old conservative Yeng Byen the better day has begun to dawn.

From Mrs J E Adams, Taiku: One evening we entertained some one hundred and fifty or so of the women in our own home with the stereopticon, and as I stood at the door saying good-night to them as they left I couldn't but notice how very politely they all expressed themselves as having appreciated the entertainment. And as I turned aside to go into the house, thinking all had left, here were some twenty or so women kneeling in various parts of the house and I suppose they were pouring out their gratitude to God too for all these things which they were enjoying. As I turned to the door again there were

some women kneeling on the porch in the same way, thanking the Giver of all good things.

Following History.

BY REV. G. S. MCCUNE.

One evening when all the community excepting Mrs. McCune and myself were away an academy boy came to our house in great excitement, asking me to go over to the shops, that some thirty or more brass workers from inside the city had come out to tear up a machine that the head mechanic was making, because by this invention they were sure to lose their livelihood. They tried to make the mechanic promise not to finish the one begun and never attempt another, threatening his life if he would not do according to the demand. Calling Elder Chu, we went and the men soon became quiet. They were told that, if they had a grievance, they had better make it known to the missionary in charge of the department. Such experiences have been the rule where new machinery has been introduced or inventions made in other countries. These tradesmen of Korea were following history.

Annual Meeting of the Southern Presbyterian Mission in Korea.

The Southern Presbyterian Mission in Korea held its Sixteenth Annual Meeting in the chapel of the "John D. Wells Training School," Seoul, September 3rd. to 7th. and 21st. to 26th., 1907. The retiring Chairman being absent, the Secretary, Dr. C. C. Owen, took the chair and opened the meeting with devotional services.

Dr. T. H. Daniel of Kunsan was elected Chairman and Rev. J. S. Nisbet of Chunja was elected Secretary.

The reports from the stations were read and referred to committees for

their action. These reports were very encouraging. They showed that the Lord had blessed the work of His servants during the year. The twenty-seven missionaries were able to report that during the year they had cared for one hundred and sixty-eight preaching places, with one hundred and ten church buildings and one thousand and eight hundred and fifty-nine communicants; more than half of these being received during the year, the number received being nine hundred and ninety. The prospect of a future harvest leads on to broader plans and brighter hopes, as well as lighter hearts and freer spirits.

PLANS FOR THE FUTURE.

Each station called for additional workers to meet the ever widening field. For, as the number of Christians increases, the open doors for the Gospel increase and we need the workers to take that Gospel. We are rejoicing however in the addition during the year of quite a number of new workers and the promise that in but a few months more we shall welcome a number of others. The prospect is that our force will have within eighteen months been increased some fifty per cent. For this we are grateful to the Head of the Church who sends out His workers, and thankful to the workers at home who have responded to the call of Korea.

It is the purpose of the Mission to use the native forces just as fast as they can be equipped for the work. The workers who have been on the field sufficiently long, almost without exception, have under their direction one or more native workers. These native workers can do work that no foreigner could touch and through them and their kind must Korea be brought to Christ. Along these lines, just as in the past, we hope to press the work; putting, if possible, a little more energy into it and thus work the field a little closer. Before

assigning the new workers to their future fields the Mission engaged in prayer that the Lord would grant His direction in this matter and that He would bless them in the work.

Mr. O from Kunsau, whom Dr. Alexander took to America and educated as a physician, was present and was welcomed into our working force, being assigned to Kunsan under the direction of Dr. Daniel. We are glad to say that good reports are coming to us concerning him and we feel sure that Dr. Alexander will have cause to rejoice in the work he is able to do through this, his representative. The Mission decided to open medical work in the port at Kunsan and with Dr. O to assist him Dr. Daniel can easily to this.

SCHOOLS.

The Mission drew up plans concerning schools. These plans correlate the schools. All the mission schools of the same grade will teach the same course, so that a student completing a course in any one, will be ready for the next higher grade in any other. Thus they will prepare for the academy and college. It was with great delight and deep gratitude that we heard of the generosity of Mr. C. E. Graham in giving ten thousand dollars for a college in Korea. This college will be built at Chunju just as soon as the demands call for it. The Mission sent in a call to the Committee asking for two school men to do work for a while in the preparatory schools and later be transferred to the faculty of the college.

Circumstances seemed to point out the wisdom of reopening Mokpo and the Mission assigned Mr. and Mrs. Preston to this work, together with five new workers.

The distinguished American gentleman and missionary worker, Harlan P. Beach, was with us one day and gave some very helpful thoughts.

The translators gave us the assurance that within the next two years the entire Bible will be in print; or, at least, ready for the printer. For this we thank the Father who gave us His good Word.

Training classes will be held at each of the stations this winter, covering some two weeks work each; and at Chunju a normal class for school teachers will be held. This Normal Class begins December 28, and lasts some two weeks.

Annual Meeting of the Canadian Presbyterians in Wonsan.

The Annual Meeting of the Canadian Presbyterian Mission, which was held in Wonsan, occupied the better part of ten days. Although this mission is small in number of workers, the work it turns off and the burdens it bears are amazing. Mr. Foote, who, with Dr. Grierson and Mr. McRae, is one of the charter members of the mission, was absent on furlough. Mr. McRae was elected Moderator and Miss Robb was elected Secretary. There were many questions of importance before this session of the mission, but none more important than the question of division of territory with the southern Methodists, who occupy, conjointly with them, the city of Wonsan and to the south. Since the General Council had recommended that an action be taken between these two missions on the territory question, and because there was a unanimous desire to do that which would best conserve the speedy evangelization of that great east coast, the matter having been formally brought before the meeting, was seriously and prayerfully considered. Action however was delayed until a future meeting of the mission, which would take place before the 31st of December.

The Apportionment Committee made some few changes in the apportionment for work for the coming year. Dr. McMillan goes to Ham Hung for medical work. Mr. Robb will go to Sung Jin as soon as Mr. Foote arrives on the field. Mr. Ross, who has been stationed in Sung Jin, will go to Wonsan.

This mission has for its operation a virgin field. Vast stretches of country are in their care and thousands of people are crying for the bread of life at their hands. They must have reinforcements and that before their opportunity passes away.

The Way a Returned Missionary can make His Message Attractive to the Average Church Member.

BY REV. J. R. MOOSE.

The returned missionary, if he wishes to be heard, must have a message. He must not only have a message, but he must know that he has it. He must not only know that he has it, but he must also know that he knows his message; or at least he must be able to make people believe that he knows what he is talking about. The average church member in the home land is entirely too busy to stop to listen to a person talk who cannot speak "as one that speaks with authority." If the returned missionary can go before his audience with the full assurance that he has something to say and that he knows what he is about to say, most people, even in this busy age, will stop long enough to give him a hearing.

As to the matter of his speech, he will have to suit the cloth to the garment, or his address to his audience. He will always do well to take little or nothing

for granted in regard to the knowledge that his hearers may have of his subject. If he takes it for granted that the average church member knows much about the missionary operations of his church, he will be sure to shoot over his game. And yet, unless he has a series of addresses to the same audience, he cannot afford to spend too much time on mere details, such as minute descriptions of the geography, climate, people, etc. These are all interesting and profitable when one has time for them in a series of talks on his field. However these are not the points that will prove to be the most interesting to his hearers. There is something more important to the man or woman that is about to make a contribution to the cause of missions than the color of the skin of the people to whom the message is to be sent or the cut of the said people's trousers or skirts or the fashion of the hat or shoes worn by these people. It makes little difference what they eat or how they eat it, with knife and fork, chopsticks and spoon, or as Adam and Eve took their first meal. These are not the things that will tell and will hold the attention of an audience by the hour. What they do want to know is: "Do missions pay?" "Is the contribution that I am about to make a waste of money?" "Am I pouring my money into a hole in the ground, or is it really doing something to convert and save a nation?" Happy that missionary who can come before his audience with a message of victory; who can tell his hearers that the "Gospel is the power of God to the salvation of every one that believeth" and that this is just as true today as when Paul wrote it to the church at Rome. Then it comes to this; the church members in the home land want to know what is being done on the mission field. They want to hear about people that are being saved and who are bringing forth fruits meet

for repentance. Surely no one returning from Korea need be short on material from which to make an interesting address.

The City of Wonsan.

Korea being a sparsely populated country, is not therefore possessed of large cities. Centers of old or present dynasties and places of especial commercial interests are the only foundations upon which cities have been built in Korea. All the remaining portion of the people live in villages ranging from thirty, forty, and one hundred houses to villages of 1000 houses. Wonsan is one of the cities of Korea which was evidently built as a commercial center and for that reason alone has she prospered and become a city of note throughout Korea. Beautiful for situation, she commands the trade of the whole east coast and supplies, in the way of dried fish, much of the food stuff of Korea. Wonsan is surrounded by Broughton Bay, famous as a harbor, and on the south and west by majestic mountains, which furnish a natural protection to this city in the valley. She has a population approximately of 15,000.

Missionary work had its beginning in Wonsan over fifteen years ago, and though not as many numbers can be shown as other places in Korea yet the work is substantial and is on a solid basis. Three missions have stations located in Wonsan, the Canadian Presbyterians, the Southern Methodists, and the Gordon Mission. The residences of the missionaries occupy the hills. While it is true that it is a weariness of the flesh to climb up the winding paths to these homes on the hills, yet the ozone of the higher atmosphere produces a mental activity, and the sense of being above dirt and filth gives such ease of spirit, that the effort of the physical man

in climbing is sufficiently compensated.

The missionary work in Wonsan was first established by the northern Presbyterian and by the Methodist Episcopal missions. After several years the northern Presbyterians left the station and their work on the east coast to the Canadian Presbyterian Mission. The northern Methodist Mission did the same for the southern Methodist Mission. Rev. M. C. Fenwick, an independent missionary representing the Baptist church, has also a mission station in this city. The location of his industrial farm is ideal and the work carried on at this farm is of a high order. One could wish that the missionaries were much closer to the people with their residences. Physical energy is a valuable asset on the mission field, and to expend this energy in unnecessary travel to and from the center of operations is a seeming mistake. The southern Methodist Mission has bought property nearer the native settlement and in the course of a few years will build residences and a hospital and school within easy reach of the whole population of the city. We predict for Wonsan a strong and flourishing church, and, should the boards at home give proper reinforcements and equipment, the day will not be far distant when a strong self-supporting and self-propagating church will be the results of the energy expended.

Pyeng Yang College and Academy.

BY DR. W. M. BAIRD.

According to previous plans and announcements the Pyeng Yang Academy has been advanced during the past year from the grade of an academy to that of a college. The college department consists of a four years course of study, preceded by an academy course of three years and one year of study preparatory

to the academy. The institution is now called the Pyeng Yang Union Christian College and Academy.

The college and academy opened October 10, 1906. We had anticipated a considerable increase of students, but had not made provision for the large number that came. Beside the crowd of applicants who were ineligible for one reason or another, and those who entered for only a few days and then dropped out before they could be enrolled, there were two hundred and fifty-five new students who were admitted and signed the school register during the year. There was a total enrollment of 367 pupils, as compared with a total of 160 for last year. Of these, 287 remained in attendance to the close of the school. In the college there was as yet no Senior and no Freshman class. In the Junior class there were five pupils and in the Sophomore seven. The remaining pupils were distributed as follows:—Academy upper class 21, middle class 37, first class 101, class preparatory to the Academy 194. These numbers are significant, because they indicate the increased demand for education which each year brings.

The first class in the academy and the preparatory class, being too large to be taught together, were divided into sections, the first into three, and the preparatory class into five. These, together with the other classes, which were taught in one section each, made ten sections in the academy and two in the college, each of which had to be provided with a room and a teacher. The Presbyterian building being much smaller than the Methodist building, and the Presbyterian students more than twice as many as the Methodist students, we are virtually dependent on the Methodists for housing our pupils. Without union between the two missions during the past year, we should have

been unable to house more than half our pupils or to teach them if housed, and this is the condition we should at any time be in should union be discontinued.

As the college and academy represents several stations of both missions and is located in the midst of a rapidly growing Christian constituency, whose primary schools and academies are numerous and increasing, and are just beginning to graduate pupils nearly all of whom look to us for further educational advantages, it is natural to suppose that we are just at the beginning of a large increase of students from year to year. One thousand students within the next three or four years is a conservative estimate of the situation. To house our students this fall will tax our buildings to the basements and it will be utterly impossible the year following unless we can secure another building in the mean time.

The need for dormitories is even more urgent than that of a building for classroom purposes. The school has only one small dormitory, capable of accommodating at most but twenty-four pupils. For several years the Korean homes in the vicinity have been opened to students. While the pupils were comparatively few we were able to select houses and control surroundings; but during the past year it has been impossible to get proper boarding and sleeping accommodations. At one time a strike on the part of the inn-keepers, which would have left the pupils on the street, seemed imminent. During the time of the training and theological classes the congestion is increased. The inevitable result of such crowding has been that our pupils have been compelled to live in unsanitary surroundings at great expense to their health, vitality, and mental alertness, and often to their morals as well.

The religious life of the school has been encouraging. The old pupils continue to show marked progress spiritually from year to year, and upon these we could depend at any time of special stress. The raw untrained mass of new pupils, although mostly professing Christians of some degree of progress, presented for a time a serious problem. Lacking training in decorum and spirituality, we seemed likely for a time to be engulfed by their greater numbers, but the year has witnessed great changes among them. The chapel services, the weekly prayer meetings, and the general influences of the school have all been helpful. As far as opportunity offered, they have taught in the local and neighboring country Sabbath schools, acted as helpers, and assisted with the music of the local churches. There not being enough however of this kind of work to occupy all who wished to take part, about one third of the pupils organized themselves into a missionary society for pioneer Christian work. They preached on the streets every Sabbath morning and afternoon, invited to church, distributed tracts, visited homes, and went to unreached regions in the country round about. Their combined efforts are at present a powerful agent in the evangelistic work of the city and vicinity.

The graduating exercises of the academy were held June 6th. Twenty-seven pupils graduated, being a combination of the third class of the academy with the sophomore class in the college, who were not given their diplomas last year. Most of the graduates of the academy have expressed themselves as desirous of entering the college, and others, who were not able to do so, found themselves in immediate demand as school teachers in country centers.

In order to estimate what has been accomplished by this institution, it is necessary to mention other outside work which can now be carried on because of the preparation received here. The normal class here was conducted largely by the native teaching force of the academy, and the Korean part of the teaching in the normal class at Syen Chyen was conducted largely by academy trained men. A normal class conducted by the governor of Pyeng Yang was also largely taught by our pupils or graduates. The same is true of a number of summer schools which are being conducted throughout the country. The academies at Euiju, Syen Chyen, and Whangju are being conducted wholly or in part by graduates or former pupils of this school. Had all our teachers accepted lucrative offers of similar positions which were made them the past year, we should have had no faculty left. Many country schools are now being taught by former pupils who have for a time dropped out of school. During this summer vacation pupils are assisting in almost all the primary schools throughout our territory. A new feature of the year has been the starting of night schools in the city, carried on both by the church and by private parties. Although no statistics can be given concerning them, these schools have been numerous, and so far as it appears, the most of them have been taught by our students and graduates. The year has witnessed many new departures educationally and all of these things add to our opportunities, responsibilities, and also to our anxieties, for political and social motives are cooperating with educational and religious to produce these results, and the new situation opening up so rapidly before us is not unaccompanied with dangers.

